



SUNDAY
MARCH

27



LENT 4

2022

*At any time in the service when we invite you to stand
you are welcome to remain seated if you need to.*

MUSIC NOTES

As we encounter the parable of the prodigal son today, we hear Charles Villiers Stanford's beautiful arrangement of William Cowper's hymn *O for a closer walk with God*, expressing the author's desire for a "purer light to mark the road that leads me to the Lamb." The tune is Caithness, a melody from The Scottish Psalter of 1635.

George Frideric Handel's chorus *All we like sheep have gone astray* is from his famous oratorio *Messiah*. Handel revels in word painting, scattering the voices around like stray sheep, and tumbling and turning over themselves at the words "We have turned everyone to his own way."

PROCESSIONAL MUSIC

Come to a sacred space with open heart and mind.

Tune: Love Unknown, John Nicholson Ireland (1879-1962)

WELCOME

Priest:

Grace to you and peace from God our Creator,
the love at our beginning and without end,
in our midst and with us.

God is with us, here we find new life.

Liturgist:

We gather as a community of faith to make our Lenten journey.
May God be with us in our letting go and in our living with hope.

Eternal Spirit, living God,
in whom we live and move and have our being,
all that we are, have been, and shall be is known to you,
to the very secret of our hearts and all that rises to trouble us.

**Living flame, burn into us,
cleansing wind, blow through us,
fountain of water, well up within us,
that we may love and praise in deed and in truth. ¹**

Please be seated.

¹ ANZPB p.168

RECONCILIATION

“Put away your former way of life,
be renewed in the spirit, and clothe yourself with a new self,
created according to the likeness of God.” *Ephesians 4:22-24*

Kyrie (from Communion Service in E) *Harold Darke (1888-1976)*

Silence.

God forgives and heals us.
**We need your healing, merciful God:
give us true repentance.
Some sins are plain to us;
some escape us,
some we cannot face.
Forgive us;
set us free to hear your word to us;
set us free to serve you.**

Priest:

God forgives you. Forgive others; forgive yourself.
Through Christ, God has put away your sin:
approach your God in peace. ²

THE SENTENCE AND PRAYER OF THE DAY

Happy is the one who is forgiven,
whose wound is healed,
happy the one restored to your harmony,
in whose spirit there is no more deceit. *Psalm 32:1, 2*

**Reconciling God,
as you open your arms to us,
may we open our hearts and minds to you
and to our neighbour,
that we may become a community of reconciliation.
Amen.**

² ANZPB p.458

THE FIRST READING

A reading from the Book of Joshua.

Joshua 5:9-12

Hear what the Spirit is saying to God's people.

Thanks be to God.

PSALM 32, VERSES 1-9

Chant: Peter Hurford (1930-2019)

Blessed are those whose offences are forgiven,
whose sin has been put away.

Blessed are those to whom the Lord imputes no guilt
and in whose spirit there is no deceit.

While I held back from confessing my sin
my body wasted away
through my groaning all day long.

For your hand was heavy upon me day and night
I was dried up and withered,
as it were by drought in summer.

Then I acknowledged my sin to you
my guilt I did not hide.

I said, 'I will confess my sins to the Lord'
and so you forgave the wickedness of my sin.

Therefore let all those that are faithful
pray to you in time of trouble
when great flood-water rises,
it shall not come near them.

You are a place to hide me in,
you will preserve me from trouble,
you will surround me with shouts of deliverance.

'I will teach you, and guide you in the way you should go,
I will keep you under my eye and give you counsel'.

Please stand.

THE GOSPEL

Hear the Gospel of Christ according to Luke,
chapter fifteen, beginning at verse one.

Be a lamp to my feet.

Luke 15:1-3, 11b-32

This is the Gospel of Christ.

Be a light for my path.

THE SERMON

THE ANTHEM

O for a closer walk with God

Charles Villiers Stanford (1852-1924)

THE PRAYERS OF THE PEOPLE

Liturgist: Let us pray for those far and near,
people and places, powerful and powerless,
all for whom we are concerned.

THE PEACE

Please stand for the Greeting of Peace.

Blessed be Christ the Prince of Peace
who breaks down the walls that divide.

Kia tau tonu te rangimarie o te ariki ki a koutou
A ki a koe ano hoki.

[The peace of God be always with you. And also with you.]

Please turn and greet those around you with peace.

Please refrain from shaking hands.

Please remain seated.

THE OFFERTORY MUSIC ³

*Wake, now my senses, and hear the earth call;
feel the deep power of being in all;
keep, with the web of creation your vow,
giving, receiving as love shows us how.*

*Wake, now my reason, reach out to the new,
join with each pilgrim who quests for the true;
honour the beauty and wisdom of time;
suffer your limit, and praise the sublime.*

*Wake, now compassion, give heed to the cry;
voices of suffering fill the wide sky;
take as your neighbour both stranger and friend,
praying and striving their hardship to end.*

*Wake, now my conscience, with justice your guide;
join with all people whose rights are denied;
take not for granted a privileged place;
God's love embraces the whole human race.*

*Wake, now my vision of ministry clear;
brighten my pathway with radiance here;
mingle my calling with all who will share;
work toward a planet transformed by our care.*

Words: T. J. S. Mikelson

Tune: Slane (1), Irish traditional melody
harm. David Evans (1874-1948). TiS 547

³ There is a donation bowl on the back table.

For electronic giving option:

- text **stmatthew** to **818** to make a fast one off or ongoing donation by credit card to St Matthew-in-the-City or
- download the PUSHPAY app from Apple Store or Google Playstore and search for St Matthew-in-the-City.

Please stand.

THE PREPARATION OF THE GIFTS

No one comes as a stranger to this holy table.
All of us are honoured and expected guests.
Each of us is invited to come as we are,
holding nothing in our hands
other than these humble offerings of bread and wine,
the food and drink of ordinary life
made with human hands
from the gifts which lie in God's creation. ⁴

Blessed be God forever.

THE GREAT THANKSGIVING

Cantor *All*



God meets us here. God's Spir-it is with us.

The first line of musical notation is in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes: G4, A4, B4, C5, followed by a half note G4. The second measure starts with a triplet of eighth notes: G4, A4, B4, followed by a quarter note C5 and a quarter note B4. The word 'All' is written above the first measure of the second line. A bracket above the triplet is labeled '3'.

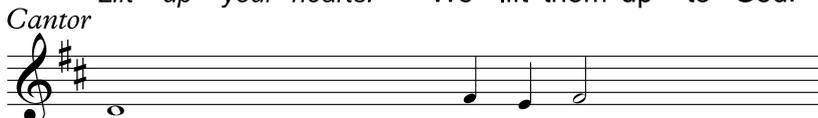
Cantor *All*



Lift up your hearts. We lift them up to God.

The second line of musical notation continues the melody. It starts with a treble clef and a key signature of one sharp. The melody consists of quarter notes: G4, A4, B4, C5, followed by a half note G4. The second measure starts with a half note G4, followed by a quarter note A4, a quarter note B4, a quarter note C5, and a half note G4. The word 'All' is written above the first measure of the second line.

Cantor



Let us give thanks to the Ho - ly One.

The third line of musical notation continues the melody. It starts with a treble clef and a key signature of one sharp. The melody consists of a whole note G4, followed by a quarter note A4, a quarter note B4, and a quarter note C5. The word 'Cantor' is written above the first measure.

All



It is right to offer thanks and praise.

The fourth line of musical notation continues the melody. It starts with a treble clef and a key signature of one sharp. The melody consists of a whole note G4, followed by a quarter note A4, a quarter note B4, and a whole note G4. The word 'All' is written above the first measure.

⁴ Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122

We thank you, desert Mother,
for in the valley of dry bones you create hearts of flesh
quickenened by the Spirit's breath.

We thank you, wise Sister,
that you walk in cloud and fire with your lost and faithless people.

We thank you, Son of Heaven,
that you empty yourself of might and glory
and set your face towards the fickle crowd,
the cruel empire, the faithful despisers.

We welcome you as God's own fool
whose cross brings to nothing the violence of the world
and reveals another wisdom outside the city walls.

Therefore, with all who follow your way
with the traders and tax collectors,
the soldiers and prostitutes,
and all who caught a glimpse of glory in the humanity you shared,
we worship God's own holiness revealed in sweat and tears:



Holy, holy, holy is the Love called God, the sparks of hope.



Blaze, jus-tice blaze. Blest ___ is Je - sus who



lit up our world, who lit up our world. Ho-san - na, ho -



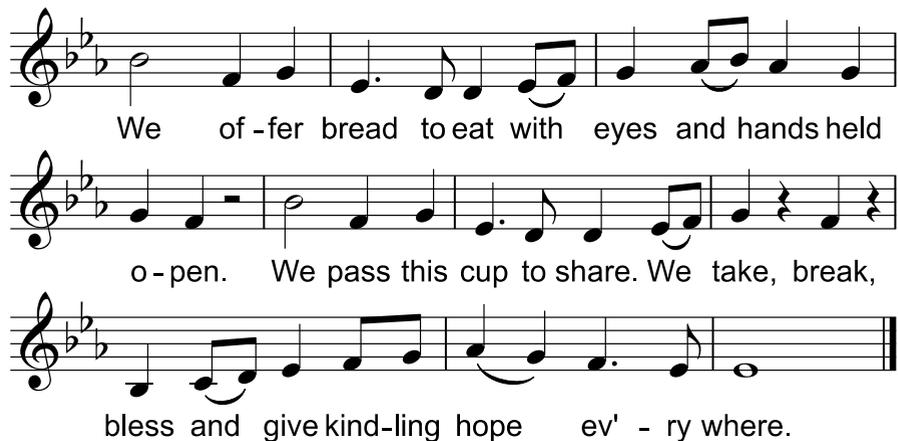
san - na, ho - san - na to the low-est and the least.

On the night that Jesus was betrayed,
he gathered with his faltering friends
for a meal that tasted of freedom.

Calling them to his table,
he took bread, gave thanks, broke it and said:
'This is my body, which is given for you.
Do this to remember me.'

In the same way after supper, he took the cup, saying:
'This cup is the new covenant in my blood.
Do this, whenever you drink it, to remember me.'

As on that night, so here and now
he offers himself in touch and taste
beyond all words can hold.



We of-fer bread to eat with eyes and hands held
o-pen. We pass this cup to share. We take, break,
bless and give kind-ling hope ev' - ry where.

We ask that your Holy Spirit
fall upon us and upon these gifts
that through these fragile, earthly things
we may be the body of Christ.

We come in memory and hope,
responding to your call
and the promise that echoes from the dawn of all time.

May mind and heart be held by your self-giving love
as we stand before the cross, approach the empty tomb
and praise the one whose name is lifted high
above all earthly power.

Receive our broken offering through his all-powerful grace and bind us in communion with all who share your gifts; through Jesus Christ, in whom all ages and all the worlds are drawn into the ceaseless love of Creator, Son and Holy Spirit.

Amen. ⁵

Please be seated.

THE LORD'S PRAYER

Kua akona nei tātou e to tātou Ariki, ka inoi tātou:

E **tō** **mā**tou Matua i te rangi,

kia tapu **tō**u Ingoa.

Kia tae mai **tō**u rangatiratanga.

Kia meatia **tā**u e pai ai ki runga ki te whenua,

kia rite anō ki **tō** te rangi.

Hōmai ki a **mā**tou **ā**lanei

he taro **mā** **mā**tou **mō** tēnei **rā**.

Murua **ō** **mā**tou hara,

me **mā**tou hoki e muru nei,

i **ō** te hunga e hara ana ki a **mā**tou.

Aua hoki **mā**tou e kawea kia whakawaia;

engari whakaorangia **mā**tou i te kino:

Nōu hoki te rangatiratanga, te kaha, me te korōria,

Āke, ake, ake. **Ā**mine.

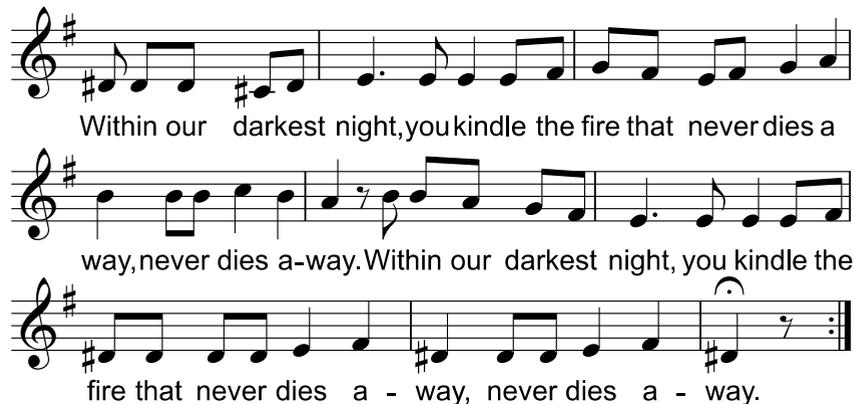
⁵ *Steven Shakespeare*

THE BREAKING OF THE BREAD

We break this bread to share in the hope of Christ.

We who are many are one body,
for we all share the one bread.

We sing three times Taize "Within our darkest night":



Within our darkest night, you kindle the fire that never dies a
way, never dies a-way. Within our darkest night, you kindle the
fire that never dies a - way, never dies a - way.

THE INVITATION

Haere mai e te kahui a te Atua,
tangohia enei kai rangatira a te Karaiti.

Come, bringing your varied faiths and backgrounds,
for all are welcome to share in this act of communion.

*The bread will be brought to you - please stay seated in the pews.
If you do not wish to receive the bread the priest will offer a blessing.*

Te Taro o te Ora. The bread of life.

MUSIC DURING COMMUNION

All we like sheep (from Messiah)

George Frideric Handel (1685-1759)

PRAYER AFTER COMMUNION

Living God,
when we are afraid, walk beside us.
When we are empty, restore us.
When we lack purpose, give us strength.
For you meet us in the wilderness
and, with Christ, you bring us home.
Amen. ⁶

THE BLESSING

NOTICES

Go now to live the gospel, go in peace.
Amen. We go to serve in love.

RECESSIONAL MUSIC | VOLUNTARY

Erbarm dich mein, o Herre Gott, BWV 721

Johann Sebastian Bach (1685-1750)

*We invite you to **keep** this copy of the Service and take it home with you
to share with another member of your family, or with a friend
OR put in a recycling bin provided at the back of the church.*

Music for Liturgical responses is by Michael CW Bell

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⁶ *Jenny Blood (1932-2022)*